

StejL.ni. (LXVIL)

The same deity, *Rizhi*, and metre,

1. Born In the woods₅ the 'friend of man, A0NI
Y«ga XL
protect Ms worshipper, as a *Raja* favours an
able
man. End as a defender, prosperous as a
performer
of (good) works, may he, the invoker of
the godSj
the bearer of oblations/ be propitious. . . .

2. Holding, in Ms hand, all (sacrificial)
wealth,
and hiding in the hollows (of the waters), he
filled
the gods with, alarm. The leaders? (the- gods),
the-
upholders of aets? then recognize A&OT, when -
they
have recited the prayers conceived in tje heart.

3. Like the unborn (sun), he sustains the
earth
and the firmamen^ and props up the heayen
with
true prayers? Aain, in whom is all
sustenance,
cherish the places that are grateful to
animals;
repair (to the spots) where there is no
pasturage/

& *Ha@yavah*, here used generally, is,
properly, the bearer of
oblations to the gods; the *Veda*
recognizing, besides tlie nsnal
JkeSj three *Agnis: HavyavdhQ?*
Jlavyavdhana, tliat "whicli conveys
offerings to the gods; *KavyawJi*, whicli
conveys them to'the *Pitris*,
or *Manes*; and *S&Mrafafaas*, that which,
receives thofce offered
to the *BdksJutMS*.

^b According to the *Ttrittirtyas*, the gods, alarmed at the obliquity of the region of the sun, and fearing that it might fall, propped it up with the metres of the *Veda*,—an act here attributed to *Agni*.

GuM, guham gah. Eosen has *de sgecu* in *specnm* *procedas*; but *guh* here means, apparently, any arid or rugged tract unfit